1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

the Cocopa nearer the Gulf of California, and upstream, south of the Colorado gorge, the Mohave. Various smaller tribes (Halchidhoma, Kohuana, Halyikwamai, Chemehuevi, Kamia, and perhaps others) had shifting loci in the historic period, now between Yuma and Cocopa, again between Yuma and Mohave.

The current notion is that in early Spanish days the people we now call Maricopa were living on the lower Gila, from Gila Bend downstream, and that they left there before 1850 to join the Pima on the middle Gila. This is the region occupied, according to my information, by the Kaveltcadom. It is generally assumed that the Spanish writers made no mention of Maricopa settlements above Gila Bend. They described the inhabitants of the district downstream from Gila Bend as Cocomaricopa and Opa, both Yuman in speech; sometimes distinguishing between them, sometimes asserting their identity. With the exception of Garcés they ignored the settlements on the great sweep of the river north and east of Gila Bend.

I believe it can be shown that there was at most but a slight shift of Maricopa from perhaps as far as Gila Bend to the middle Gila, but more probably from above the Bend and the vicinity of the Salt-Gila junction to the home they ascribe to themselves a few miles to the east. Whether the Cocomaricopa and Opa of the Spanish writers can be distinguished may never be known. If the Cocomaricopa are to be identified with the present-day Maricopa, of which I am none too sure, the Opa must be by distinction the Kaveltcadom. The best explanation would seem to be that the Spaniards were aware of a tribal distinction, now represented in native parlance by the terms Maricopa and Kaveltcadom, but confusedly applied it in only part of the territory, namely the district from Gila Bend downstream.

The sections which follow give native testimony and documentary evidence on these points in some detail.

The slight shift suggested here is a far cry from the current idea of a Maricopa migration from far down the Gila. Perhaps one reason for this erroneous view is that the traditions of the Halchidhoma, Kohuana, and Halyikwamai of their own migrations from the Colorado have been mistaken for those of the Maricopa.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

that the inhabitants of the Colorado, and the "Cocomaricopas, including the Opas," must be a third less than he had previously reported.[1]

Fifteen hundred to two thousand is not an impossible number for the Maricopa and Kaveltcadom jointly in the third quarter of the eighteenth century. On the other hand, the same number for the Halchidhoma may well be too large. Garcés' opportunities for observation were poor. Kroeber believes that Garcés overestimated all the smaller groups on the Colorado and prefers to believe the Halchidhoma about one thousand at that time.[2]

In 1852 Bartlett credited the Pima and Maricopa jointly with not above two thousand and quoted approvingly Johnston, who estimated them as over this number. "Of the number stated by me, I was told that two thirds were Pimos,"[3] a proportion that seems to hold from the century before. By this time the Maricopa had received accessions of Halchidhoma, Kohuana, Halyikwamai, and Kaveltcadom, who collectively may have comprised half the number of these "Maricopa."

They are reported to have dwindled to 386 in 1910.[4] Today Maricopa and Halchidhoma constitute the bulk of the population, being represented in about equal numbers.

TRIBAL DISTRIBUTION FROM NATIVE ACCOUNTS

The ethnic configuration at the opening of the nineteenth century was described by the Maricopa as follows. The Maricopa settlements clustered on both sides of the middle Gila near Secate (at the foot of Pima Butte). They called themselves pipai' or pipa's, "men." Since their languages are identical, this was also the name the Halchidhoma applied to themselves; for distinction, they called each other respectively palnya', "eastern men," or pa'lnyaxa'na, "true eastern people," and xaltcaθθ'm.

[1] Coues, I, 123; II, 442; Bolton, *Anza's California Expeditions*, II, 375, 388; III, 31; IV, 63; V, 304–5.

[2] Kroeber, *Handbook*, pp. 796, 799, 883.

[3] Bartlett, *Personal Narrative*, II, 263.

[4] Dixon, *Indian Population*, p. 18. [Text continues on page 6.]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

The Yumans to the west (Kaveltcadom, Yuma) also called the Maricopa tŏxpaĭnya', "east Pima," but the informants could see no reason for this, since the Maricopa lay west of the Pima. (Tŏxpaĭnya' is the Maricopa rendering: the River Yumans used the form hatpainya.) 101

The Pima (tŏxpa')[11] lived principally on the Santa Cruz River in the vicinity of Tucson and Red Rock, with a division on the Gila about Sacaton. Apache, east of them in the mountains, drove the Santa Cruz group west to join their relatives in the Sacaton district. A Piman speaking group, called tŏxpa ȧxa't, "dog Pima," had a village a little distance south or southeast of San Xavier Mission. Their tongue was somewhat distinct from that of the Pima and Papago. 101 173

Their name derives from the following tale. Following the cremation of the culture hero two brothers went there to live. They had a little female dog for a pet. Every evening, when they returned from hunting, they had to cook for themselves. The little dog decided to cook for them. When the men left, she changed herself into a girl. Then she ground wild seeds, preparing several kinds, and put them in a bowl. When the men came home they wondered who had cooked it. They looked around the house for tracks, but could find only their own. This went on for some time, until they determined to find out who did the cooking. They went off some distance. The dog climbed on top of the house to see if they had gone far enough. She came down and changed into a girl again. While she was grinding, the men crept back to the house. They stepped right in. The little dog screamed in fright. The men sat down and asked the little dog why she could not remain as a girl. They said it was too bad that they had not fed her properly, but had given her only bones. As they said this, the girl transformed herself into a dog again. Then the two set off again to hunt. Then she made up her mind to change into a girl permanently. She lived with the two brothers. Some time after she bore children. They said these children would intermarry: this was the origin of this tribe. 773

The Papago (tŏxpa ȧmai', "high Pima") lived in all the mountains from the Yuma desert eastward to Tucson. A group called xapu'k, said to be "a kind of Papago" and friendly with the Yuma, lived in the Yuma desert region, probably in the mountains south and east of the true desert. 101 173

[11] The word tŏxpa' was said to be meaningless in Maricopa, as was also the Mohave form, hatpa (Kroeber, *Handbook*, p. 800). They may be the same word phonetically transposed. Other tribal names were also said to be meaningless: kwĭtca'n, kwapa', koxwa'n, xal,ikwȧmai'.

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101 173 The Cocopa also describe a small band of "Pima" (hatbaa) living near Somerton who were exterminated by the Mexicans. They traded with the Yuma. These are undoubtedly the Sand Papago of Lumholtz, who occupied the desert tract east of the Colorado and at the head of the Gulf of California southward to the Rio de Sonoita. Their principal camps were at the waterholes in the Gila and Pinacate Ranges east and south of the desert.[11]

South of the Papago in general in Mexico were Indians today called indiscriminately Yaqui (yaks). This may not be an ancient designation but derive from Yaqui now living at Nogales and Phoenix.

Yavapai and Apache, the dwellers of the mountains north and east, were alike called yăvipai'. The unfriendly Apache who drove the Pima westward were called yăvipai' ĭnya', "eastern Yavapai." Another Apache group living eastward of the Pima and south into Mexico was described as friendly with the Pima and Maricopa and in enmity with the present San Carlos Apache. These were called yăvipai' xastâu'llc, "washed Yavapai." The Apache of the Globe district, now the San Carlos Apache, were yăvipai' âhuadj, "Apache Yavapai" (âhua, "fierce [person]," "enemy"). The subdivisions of Yavapai recognized by themselves were not known to the Maricopa; a clear indication of their lack of contact other than through bitter warfare. The Maricopa classed them only roughly by their position: yăvipai' âxa'n, "true Yavapai," were the eastern people, inhabitants of the Verde River and the headwaters of the Salt; yăvipai' kâve', "west Yavapai," those occupying the mountains from Hassayampa Creek to the Colorado. (Corbusier's term Tulkepaia, which Gifford found applies to the western Yavapai, was unknown, and has no meaning in the Maricopa language.[12]) These mountain dwellers were known as a roving people, cave dwellers, who sometimes came down to the low country on the Salt River to stay for some weeks gathering the ripened fruit of the giant cactus.

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Beyond the screen of mountain tribes, through which there was no penetrating, were known to live the Walapai (hualâpai) and Hopi (muk, i.e. Moqui). The Walapai were known as friendly to

[11] Gifford, Cocopa MS; Lumholtz, *New Trails in Mexico*, pp. 329, 394, map.

[12] Corbusier, p. 276; Gifford, *Southeastern Yavapai*, p. 177.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

the Halchidhoma while the latter were still on the Colorado. The Paiute (paiu'tc) were known to be somewhere to the north. Havasupai, Navaho, Zuñi, and Ute were wholly unknown.[14] 101 173

Indians called pase'ĭndj (possibly "man ———") were said to live north of and close to the Apache proper.[15] They wove blankets and owned many sheep. When Kutox was a small boy (1850–55) they passed through Maricopa Wells several times driving sheep to California. Possibly they were Navaho, Zuñi, or eastern Pueblo.

A hitherto unrecorded people were described as living west of the Maricopa, the Kaveltcadom (kavĕltcâθŏ'm, "west or down-river dwellers"). Their settlements were on the south side of the Gila from Gila Bend westward to the Mohawk Mountains. They were said to be Halchidhoma who had left the Colorado long prior to the main body because of dissension among themselves. To the Maricopa they were xaltcàθŏ'm as frequently as kavĕltcâ-θŏ'm, but distinguished by the name of their home about Gila Bend, kwa'akâma'ṭ. They numbered as many as the Halchidhoma proper, at least at the time of the latter's exodus. Where their orginal location on the Colorado may have been is unknown. 101 131 173

That the lower Colorado tribes were well known is attested by the following sequence given by Kutox, my aged Halchidhoma informant. In the north were the Mohave (maxa'vas) holding the river bottom from Fort Mohave downstream. Northeast of them in the mountains were the Walapai. The Chemehuevi (tcŭmâwo'vâ), a people of wholly incomprehensible speech, lived northwest of the Mohave. In the same direction were "Mission Indians" (xatcĭ'tc), undoubtedly Cahuilla, since they are called "Hakwicha by the Mohave, and a dialectic equivalent of Hakwicha by the other Yuman groups that know them."[16] (This 101 173 [197]

[14] Names for these people known to the Havasupai (coconino, hua'âmu"u, sâ'u'u', and yu'ta) were not recognized.

[15] Russell mentions the Pāsĭnâ allies of the Apache "from the north" (*Pima Indians*, p. 43). Bartlett in 1852 mentioned the droves of sheep driven along this route from New Mexico, Chihuahua, and Sonora to California (*Personal Narrative*, II, 177, 293).

[16] Kroeber, *Handbook*, p. 693; Garcés recorded it as Gecuiches (Coues, p. 423 *passim*).

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101 173 [197] agrees with a statement about their language: that it in no way resembled Maricopa but was not like Chemehuevi. Cahuilla and Chemehuevi do indeed belong to quite different branches of the Shoshonean stock.)[17]

The Halchidhoma (xaltcâθŏ'm) were two or three days journey down river from the Mohave at the opening of the nineteenth century, that is, below Parker.

Next downstream, according to Maricopa information, were the yăvipai' kâve', "western Yavapai," who, however, did not live directly on the Colorado but in the mountains to the east.

101 114 115 175 Inquiry was made of two tribal names recorded by Oñate in 1605. At or below Parker he encountered the Bahacechas, allied with the Mohave and of the same speech. This was prior to Halchidhoma occupation of this territory. The name is clearly Yuman, but as Kroeber remarks is unidentifiable.[18] The Maricopa did not recognize it, but Mrs. Redbird suggested it might be the sib name pakĭ't mistaken for a tribal designation. She pointed out that "people would tell their sib names first, being proud of them." Collectively the people of this sib would be pakĭ'tcĭc. At the same time we must recognize that while the Halchidhoma and Maricopa have the sib pakĭ't, the Mohave do not. Oñate also reported the Ozaras on the lower Gila, extending to the shores of the sea. Kroeber's suggested possible identification with a Pima or Papago division seems plausible, since it is known that isolated bands of Piman speech were in this general locality in later times. Again Maricopa informants failed to recognize the name. Mrs. Redbird's suggestion was that it might be ose'xâm, "I am freezing," mistaken for a tribal name,[19] hence the group may have been of Yuman speech. This is not impossible since Oñate reached this group in midwinter.

101 173 The Yuma (kwĭtca'n) were three days below the Halchidhoma at the mouth of the Gila River. (The mouth was called hŏmkwĭtâva'vâ.) The informant had never heard that the Yuma lived in any location other than this. A days' journey south of the Yuma were the Kohuana (koxwa'n; singular k'wĭn), probably on the west side of the Colorado, west or northwest of the Cocopa. They had already incorporated the Halyikwamai (xal,ikâmai'), a people of identical speech, so that koxwa'n and xal,ikâmai' are sometimes considered interchangeable names.

[17] Kroeber, *Handbook*, p. 577.

[18] Kroeber, *Handbook*, p. 802.

[19] As the tribal name Pima is derived in error from the Piman words pia, piate, "none" (Russell, *Pima Indians*, p. 19).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

The Cocopa (kwapa') were three days' journey up from the mouth of the Colorado and two days below the Yuma. The Akwa'ala (kwȧa'xl) were principally west of the Cocopa, but also lived among them. People of the mountains west of the Imperial Valley were kumȧθa', that is Kamia or Southern (Eastern) Diegueño or both.[20] Other Californian tribes were unknown.

THE EASTWARD MOVEMENT

The Yuman scene was not static. Though the foregoing presents the picture in the year 1800, it was different both before and after that date. The river tribes were caught up in a great swirling movement, wherein the lesser peoples, shifting their loci along the river under the hammering of Yuma and Mohave, were finally pinched off and fled to the east. The information obtained from the Halchidhoma and Maricopa informants accords fully with that marshaled by Kroeber from Spanish sources and Mohave information,[21] and amplifies its detail.

Constant and devastating warfare had marked lower Colorado life from ancient times. Centuries of conflict may well have preceded Alarcon's comment in 1540 of "warre and that very great, and upon exceedingly small occasions; for when they had no cause to make warre, they assembled together and some of them said let us go to make warre in such a place and then all of them set forward with their weapons." From that time forward, the Spanish writers and the Americans of the nineteenth century record nearly incessant warfare.

There can be little doubt that the Maricopa once resided on the lower Colorado. This in face of the fact that they have no tradition of ever having lived elsewhere than on the middle Gila. Yet it seems quite credible that they set the habit of eastward movement across the desert in which they were followed successively by the Kaveltcadom band of Halchidhoma, the Halchid-

[20] This is the familiar confusion which Gifford has discussed (*Kamia*, pp. 1–9). A Mohave tradition places the Alakwisa, long extinct, between Cocopa and Kamia. Kroeber suggests this a possible synonym for Halyikwamai. My informants failed to recognize the name.

[21] Kroeber, *Yuman Tribes; Handbook*, pp. 796 f.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

homa proper, Kohuana and Halyikwamai. Where they may have lived on the Colorado we can only conjecture, but as their language is still identical with Halchidhoma after centuries of separation (as early as Alarcon they were not numbered among the river tribes), we may assume it was somewhere near the Halchidhoma country north of the Cocopa. Their culture as well was that of the lower Colorado, but this is not thoroughly convincing evidence, for they may have acquired it in their eastern home. The date of the separation is also uncertain: it was at least before the sixteenth century, and the veriest guess would place it not many centuries earlier.[22]

Similarly, the Kaveltcadom had left the Colorado to occupy the Gila Bend district prior to the historic period. If they were indeed the Opa-Cocomaricopa of the eighteenth century, the movement occurred at least two centuries ago. Halchidhoma and Maricopa informants describe them as Halchidhoma, a branch that left the main stream so long ago that tradition no longer preserves precise mention of it. They are looked on as one with the Halchidhoma in speech and blood, but distinct in culture and habitat. Today their descendants are reckoned wholly Halchidhoma: for instance, it was only at the end of my first extended stay that I learned from the informant Last Star that other Halchidhoma referred to his family as Kaveltcadom.

The earliest location of the Halchidhoma known to living Halchidhoma and Maricopa was the Colorado below Parker, from which the tribe fled just a century ago. This was in the day of parents and grandparents of these aged informants. The country as a whole was known as xaltcâθŏm n,ĭma't, "the Halchidhoma's land"; the only specific locality remembered was matkwaxwĕ'lc, at or near Parker. They lived sometimes on one or the other side of the Colorado, planting in the bottom land on levels annually inundated by the river. They made no ditches and practiced no artificial irrigation in any form (like others on

[22] There is no warrant whatever for Kroeber's dogmatic statement: "It seems unlikely that they left the Colorado more than about a hundred years earlier" than Kino's advent just before 1700 (*Seri*, p. 50). Yet neither Oñate (1605) nor Alarcon (1540) mention them on the Colorado, as Kroeber elsewhere recognizes.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

used. They did not make short travelling sets, like the Havasupai. The drill was called aun,ĭmĭk,ai′ or a′au′giă′m, "fire shooter"; the hearth had no name; tinder was hanâv^{a}su′t.

A strike-a-light (augwĭnyata′vâ, "fire striker") was used when travelling; striking flint against quartz. A rolled cotton cord was carried for tinder in a hollow cow horn. The use of the strike-a-light and this tinder horn was said to be ancient but I am dubious. For one thing, I was told the horn was anciently that of a mountain sheep, but it is clear that they would not use the horn of this animal under any circumstances. The slow-match for carrying fire was unknown.[27]

Of *stone knives* (^{a}xâkwĭ′, n,ĭxakwĭ′, ^{a}viru′v^{a}, kwarâo′) all that is known is that these were made of dark obsidian (kwalacau′) found near the Salt River, where it was rare. This may have been flint rather than obsidian, because it was said also to have been used for striking fire. The informant knew nothing of their handles, nor if the blade was set in the side of the handle scalpel-wise.

Stone axes were not made, and those found in nearby ruins were used primarily to dress metates to shape.

Ladles were made of wood as well as clay. Wooden ladles may always have been of mesquite which is sufficiently dense to carve nicely. Several seen had small circular bowls, conical below; another an elliptical bowl, rounded below; both having long straight handles in the plane of the bowl (Pl. XIV, *a*, *b*).[28] These were about a foot to sixteen inches in length. I am inclined to agree with Russell that wooden ladles, at least those with conical bowls, were a recent acquisition. He states that they were derived from the Mexicans through the Papago.[29] The ladle with the conical bowl is certainly like old European forms. Woodworking was little developed: wooden bowls were not made.

[27] But Garcés' Halchidhoma travelling companion in June 1774 "carried a firebrand in one hand all the way [Ehrenberg to Agua Caliente], and it did not go out" (Bolton, *Anza's California Expeditions*, II, 387). Since it was summer, this must have been for the purpose of starting camp fires, not the torch carried for warmth by other lower Colorado Yumans.

[28] Washington State Museum, Nos. 2–11872 (or 73) and 2–11871, respectively.

[29] *Pima Indians*, p. 101.

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Maricopa

CHAPTER VI

TIME RECKONING, DIRECTIONS, COLORS, AND NUMBERS

ANNALS

The Maricopa community was in possession of calendar sticks identical with those discovered by Russell among the Pima. Lumholtz discovered one, "the only one existing in the tribe," among the Papago near Tucson.[1] The Maricopa examples, bearing a series of notches like the other sticks, were no more than mnemonic devices: each notch represented the passage of a year, the owner being expected to remember the events of that year. A few additional scratches and dots interpolated between some of the year-marks helped indicate certain significant occurrences, but were so simple and non-pictorial as to give no clue to anyone else what the events may have been.

The years have been counted in this fashion "since the stars fell." Before that date (November 13, 1833) nothing of the sort was known. My informant believed the device invented by an old man of the Maricopa community. "At the meeting house an old man told the young people what happened each year. That is how it began. He decided he wanted the young people to remember." Nevertheless, there can be no doubt of their origin in common with the Pima records, identical in form and likewise beginning with the year of the meteoric shower. There is no certainty that even the Pima records are older than 1833. To be sure, Russell, after mentioning the five Pima sticks he located, and stating that the two explained to him began with 1833, writes: "There are traditions of older sticks that have been lost or buried with their keepers." This may mean that traditionally the records date from earlier times, but I would interpret it as no more than the statement I record below from the Maricopa, that sticks

[1] Russell, *Pima Indians*, pp. 34 f.; Lumholtz, *New Trails in Mexico*, p. 73.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

other than those seen, not earlier records, had been destroyed. If there existed record sticks older than this date, it seems surprising that all the Maricopa and Pima examples known should date uniformly from this particular event. My conclusion is that all the sticks of both peoples were derived from a single prototype made after 1833. It may well be that the device merely represents in material form an older custom of reciting annals at village meetings. The solitary Papago example apparently began with 1842.

The time the stars fell is called xŏm^ce'kwàsĭl,^, "stars fall." They said the stars rained all over the sky. Then no more stars could be seen for a while that night; then they reappeared. They never gave a reason for this. This was the only time it happened; fourteen years before I [Kutox] was born [the correct date: he was born in 1847 or 8].[3]

Formerly several old people had these notched records, but they were burned when they died. One alone remains. There were no comparable records marked on skin nor knotted cords.

The solitary example remaining was in the hands of Mai'nyă'n an elderly man, whose father was Kaveltcadom and mother Kohuana. But the device is not assignable to either of these tribes: it was solely a product of the mixed Maricopa community. He began to keep the record in 1873–74, having learned the earlier annals from an old man of the other mixed Maricopa community at Lehi, near Mesa. His recollection of events was acknowledged to be good by Kutox, "but sometimes he makes mistakes and we have to correct him." He is training his sons to continue it, "but they don't pay attention." The stick itself is a store product, which he has had for some years and uses as a staff. (It is four feet long and an inch in diameter.) The notches, which are spaced about one-half inch apart, are little square pits, made with the knife-point, with every tenth year marked by a longer scratch through it. It begins with 1833. He makes each mark at the end of the year, i.e., in February. When I first broached the matter of inspecting his stick on February 7, 1930, he said he had

[3] All the old men know their ages exactly, a most astonishing fact for an illiterate people. The reason is obvious: they know the year of their birth as recorded on these sticks.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Kohuana

not yet added the mark for the year just passed; when I saw it on February 10, it included the 1929–30 mark.

The annals as he recited them follow. I was able to get from him no more than the events of the specially marked years.[3]

1838 The first Kohuana group came here [to the Gila].

1848 The Maricopa went to Yuma to fight.

1852 An old man [Bismarck] was born this year.

1857–58 The Yuma came to Sacate to fight. [This agrees with the date from Yuma, Mohave, and documentary sources.]

1859–60 The informant [Maiʰnyɨ'n] was born.

1862–63 The first white man to have a store at Casa Blanca [Sweetwater] was captured by Texans. Soldiers came and fought near Tucson. [The reference is to Civil War episodes.]

1863–64 Made a peace treaty with the Yavapai.

1864–65 The Yavapai came down and stole horses; warfare started again.

1865–66 Some men here [including Kutox] were taken to Fort McDowell as scouts.

1869–70 The Maricopa left the Salt River opposite Phoenix and came here [in the Gila-Salt confluence].

[124] [3] His wife objected. After placating her, I persuaded him to let me photograph and sketch the stick, and wheedled the meanings of the specially marked years. But no persuasion would make him go counter to his wife's wishes and recount the whole systematically.

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Maricopa
Halchidhoma

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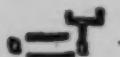
1871–72 The Pima fought among themselves.

1873–74; 1874–75 The Yavapai were all captured. This year they killed all the Yavapai in the cave.[4]

1875–76 The Yavapai were concentrated at Fort McDowell.



1876–77 Halchidhoma at Sacate (?) lost a race to the Pima. [Russell, (*op. cit.*, p. 56) cites this "in the spring of 1877" as the first race between Pima and Gila Maricopa.]

1877–78 "About" fifty-two Maricopa and Pima went to the Mohave. Eclipse of the sun.[5]

1878–79 Measles killed many children.

1879–80 (The special mark a mistake?)

1882–83 Raced with the kicking-ball against the Pima.

1883–84 Measles again.

1887–88 Earthquake.[6] Established the boundary of the present reservation.

[4] Russell gives the date of the slaughter in the cave as December 28, 1872 (*Pima Indians*, p. 54).

[5] Solar eclipse of July 29, 1878, visible as a marked partial eclipse in southern Arizona (Abbe, *Solar Eclipse of July, 1878*, p. 61).

[6] This is the earthquake of May 3, 1887 (Heck, *Earthquake History of the United States*, p. 51); this was "the only earthquake in southern Arizona in historic times, according to old timers in the district" (Hawley, *Prehistoric Pottery*, p. 549).

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Maricopa

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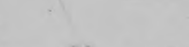
1888–89 Another race with the Pima.



1889–90; 1890–91 Kicking-races with the Pima, won by the Maricopa each year.

1891–92 (No data.)

1893–94 Built the church here [near Laveen].

1896–97 Established the day-school here.

1899–1900 Snowed here for the first time that the informant knows; it lay four inches deep.

1918 Influenza epidemic that winter: many died.

1921–22 A man here murdered his wife.

1922–23 Made the big irrigation canal on the reservation boundary.

CALENDAR

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The Maricopa year began in late January or early February with the budding of the trees. In 1930 the owner of the calendar stick, as noted above, marked its beginning sometime between February 7th and 10th.

The year begins when the yellow blossoms appear on the cottonwoods (late January). The star xaaδo' appears at this time [information from Last Star]. The year starts in the spring when the trees bud leaves (about the second or third week of February) [Kutox].

Four seasons of the year (mat'a'mk) were recognized: bink, spring; n,akâpi'l, summer; iyo'rck, autumn; xatcω'xâk, winter.

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Maricopa

homaa[4], became a comet (xŏmceaxŏsŏ'p).[10] Its appearance be- 821
tokened the death of a prominent person or a general disaster. [787]
A variant of this segment of the tale, given in this connection, was as follows:

An old woman started from the north with her grandson. When they had gone [773]
halfway, they said, "We have no home to go to. It would not be right for us to go to live with somebody else." As they stood thinking what to do, the little boy said, "I shall be a comet. People shall never see me except at the time a well-known person is going to die." He also said, "If they should happen to see a streak across the northern sky, people will know there is going to be sickness all over the world." As he said this, he changed himself into a comet. We see this once in a while.

Eclipses were called ĭnyacâpu'i, "the sun dies," and xălăcâpu'i, "the moon dies." No reason was assigned for the phenomena and there were no observances when they occurred. "We don't do anything [for the lunar eclipse], because they say it is the white man who uses his own trick on the moon." One eclipse of the sun was recalled, dating to possibly ninety years ago:[11]

An old man told Kutox that when he [the old man] was a baby his mother was [173]
gathering mesquite beans at midday, when the sun was totally eclipsed. It was dark everywhere; the birds began to chirp and one could see the stars. The sun soon came back. They did nothing about it.

An earthquake (mat[4]hĕ'nk, "earth shakes") was not consid- 823
ered significant. The reason assigned for quakes was that when the twin culture heroes died after the creation, they went back to lie under the earth; now when they are tired, they yawn and stretch, causing the earth to shake.

Kutox remembered an earthquake when he was twelve years old (about 1859–60) and another fourteen years after they moved to Laveen from Sacate (about 1884). The annals above mention an earthquake in 1887–88.[12] [173]

Thunder and lightning were two anthropomorphic beings in 821
the sky. They had no names (the natural phenomena were re-

[10] Definitely not a meteor.

[11] Possibly the solar eclipse of November 30, 1834, but the season as indicated by gathering mesquite is wrong (Oppolzer, *Canon der Finsternisse*).

[12] The 1884 and 1887 earthquakes are probably the same, i.e., that of May 3, 1887, unless the earlier was the slight quake of July 6, 1886 (Heck, *Earthquake History*, pp. 51, 54).

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Maricopa

Last Star was not sure what spirit was the subject
643 [787] [825] of a chief's dreams, but presumed it must have been the mocking bird, because anyone who desired to become an orator dreamed of this bird.

His successor was his son or other close relative in the patrilineal line. The rule was not absolute but dependent on the competence or willingness of the logical successor. Normally the inheritor was a son (not of necessity the eldest son) because it was assumed that "the son had been instructed by his father, but they would pass over an incompetent son for a close relative on the father's side." The successor's competence was taken as a sign that he, in his turn, had had the requisite dreams. In default of a qualified son, the dead chief's brother or brother's son was chosen. The transmission was through the chief's sister only if she had sons while his brother had none. No woman could inherit the position. In the case cited below, the succession was to a filial grandson because the daughter could not hold office.

● 173 643 The first Maricopa chief who could be recalled by Kutox was killed by the Mohave at Sacate. "He had wanted his sister's sons [*sic*] to be chief in his place, but they [the sons or the people?] refused." Then the people chose his eldest son, but he too refused; the chieftaincy going to his second son Xan,igwacxa'm[4], "frog beater." The latter was killed in battle in Yuma territory before Kutox was born (1847). He had a sister who had no son but a daughter. The son of this daughter was chosen chief. This man was Charlie Redbird's father. Charlie would now be chief if they had one. Last Star knew nothing of earlier chiefs, but thought the transmission was from an unnamed chief[3] through his daughter to Charlie Redbird's father. He is probably correct, but in [613] either case the principle is the same; that transmission was always through the paternal lineage though not of necessity through males. It is obvious that the chieftaincy did not remain in a single sib.[3]

[769] [3] Here occurred an instance of the emphatic refusal to name the dead, perhaps because Last Star was talking of his wife's ancestors (his wife being Charlie Redbird's sister) in the presence of Charlie's wife.

[3] The Mohave cited to Kroeber (*Handbook*, p. 801) the name of the Maricopa chief at the time of the Kohuana adhesion (1838) as Aha-kurrauva, and about

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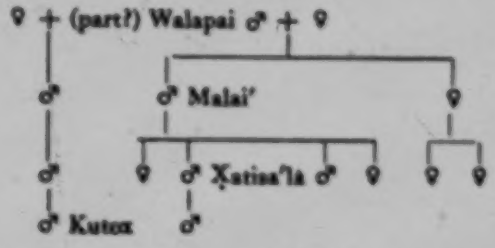
The first Maricopa chief mentioned was a great warrior against the Yavapai. When the Mohave came to Sacate he fled his house with his wife. Immediately he remembered he had left his feather bonnet inside. He said, "Even if I am killed, I must have it to wear." He went back, while his wife waited. By the time he rejoined her, the Mohave overtook them and killed both. 173 643

There is a suggestion in the single chiefly lineage known to the Halchidhoma informant Kutox that a man might rise to that dignity by his own efforts. Malai' was remembered as the Halchidhoma chief, who died at the age of seventy when Kutox was young (about 1855–60). His place was taken by his eldest son, Ẋatisa'la, "doghand," who died recently. Who was chief before Malai' was not known, but it was certainly not his Walapai or part Walapai father. This is corroborated by the fact that Kutox's paternal grandfather, Malai''s older half-brother, was not a chief. The son of Ẋatisa'la was never chief and was said never to have had pretensions. He was known as the dreamer of the Deer song. It is quite likely that his opportunity for succession came after the break-down of tribal society. [555]



A Maricopa or Halchidhoma chief was called hutcâci'plc, "adviser," or pipavâtai', "big man," "because we think he is above everybody in the village. Everybody listens and obeys him." There were other designations for chiefs: gâmu'lvlnc, "one who has the name [of honor]"; gwîn,ai'vlc, "one who tells things"; hamu'llg, "well-known"; kina'pk, "praised"; but the last two terms at least were also applied to others, for instance, to those who had killed enemies. 643 [554]

1883 as Ahwanchevari (wantcâvaai' according to the Maricopa; named as Juan Chevereah in the *Report of the Commissioner of Indian Affairs for 1858*, p. 207). He also had power to cure (p. 287).

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Maricopa villages. Reciprocally, their allies were Cocopa, Kohuana, and perhaps Pima against the Yuma; the Pima against the Yavapai. Word having been dispatched to the Cocopa and the Kohuana, these people stole around through the desert to the east to join in the attack on the Yuma.

Every few years there was a raid or pitched battle important enough to rest in their memories. Culling through the Pima annals recorded by Russell,[6] I find mention of a Yuma raid against the Maricopa in 1833; of the Maricopa against Yuma in 1841; then three Yuma descents on the Maricopa between 1842 and 1845, followed at longer intervals by others in 1850 and 1857. My own information agrees only in that there were conflicts with the Yuma every few years. Kutox emphasized two expeditions apiece as worthy of recollection, yet he mentioned others indirectly. He placed a foray of Maricopa against Yuma as possibly in 1838, the return engagement some time after; again against the Yuma in 1848 or 1849, and the last descent of the Yuma on the Maricopa in 1856. (Documentary evidence makes this 1857 with certainty.) Peace followed in 1862 or 1863. The date 1848–49 is checked twice in the narratives given below. Kutox remembered the battle of 1857 as a boy of nine. Kutox' date 1838 may correspond to the Pima 1841, 1848 or 1849 undoubtedly to their 1850, and they agree on 1856 or 1857. Bartlett mentioned an engagement "a year before" 1852: this is probably Kutox' 1848 or 1849 and Pima 1850.[7] Kutox also mentioned a Maricopa party going to Yuma before he was born (1847); this may be that of 1838. A Mohave raid on Halchidhoma at Gila Bend seems to have been about 1835.

The Pima annals are filled with references to Yavapai and Apache attacks on the Pima as constantly occurring and mention reciprocal engagements. There can be no question that the Maricopa community as frequently suffered the same and went into the mountains to hunt down these enemies. These were different affairs from the pitched battles with the Yuma: a few Yavapai-Apache marauders picking off stragglers about the villages, or

[6] *Pima Indians*, pp. 38, 40–42, 44, 46. Some detail is given.

[7] Bartlett, *Personal Narrative*, II, 221.

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the wiping out of isolated enemy families discovered in the mountain caves.

Two quite different modes of warfare were adopted. Against the Yuma and Mohave, the Maricopa followed the Colorado River custom of formally arranging pitched battles. These were preceded by challengers who first pranced up and down shouting insults at their opponents, until they clashed in single combat, followed by a general mêlée in which foemen stood against each other until they were clubbed down. Against the Yavapai, tactics were wholly different. While they still went *en masse*, it was rather in the nature of a foray, a quick blow and a speedy return, resting largely on their ability as bowmen.

Winter was thought the best time to go to war, especially on nights that were stormy. The enemy would think it too cold to leave their houses and would feel safe indoors. This was also the time that the Maricopa expected raids. On stormy nights, cold and windy, when enemies were thought to be about, everyone in the community gathered for security to sleep in the meeting house. It was on such nights that sentries (matŏ'au'm, "standing by himself") were posted. They went around the settlement at a distance, but built no deceptive fires as Russell records for the Pima.[8] Stockades were unknown to informants, although they are reputed to have existed in this area.

A shaman was called on at such gatherings to use his clairvoyant power to find if the enemy were approaching (see p. 292). He invoked the attendance of the spirits of the mountains by sucking up four piles of dirt. The mountains were thought to enter one by one and divulge the whereabouts and intentions of the enemy through the shaman's interpreter.[9]

However strongly they may have felt that winter was the proper time for warfare, the intoxication of the sahuaro drink roused them to frenzy for war at the time of the sahuaro celebration (June). "When they drank this they thought of war." The song peculiar to the celebration tells of "red water," i.e., blood, its appearance and "how it is made": that the enemy has come

[8] *Pima Indians*, p. 201.

[9] Mountains as champions of the several tribes are described on p. 253.

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Maricopa
Halchidhoma
Kohuana
Halyikwamai

the Yuma sent a messenger to the approaching Maricopa asking them to fight only with clubs, to which the latter agreed. He conducted them across the Colorado to where the Yuma waited.[17] As the contenders drew near, marching as compact groups, they halted, scratched a line on the ground, and stood along it facing each other.[18] Champions now sprang forward on each side to hurl insulting challenges at their opponents, until they had worked to the pitch of clashing in single combat. As soon as it appeared one of the champions was about to be bested, the whole body rushed forward in the wake of the victor. They met breast to breast in the mêlée, whacking away until their opponents were annihilated or broke and ran.[19] As soon as the battle was joined, there was no skirmishing, no flights of arrows; it was simple beating down of the foe with staves or short clubs. Mohave, Yuma, and Maricopa accounts all agree that of the several hundred engaged on each side not more than a handful of the vanquished, a half-dozen or a score, were left after the battle. It does not seem possible, that, as tradition relates, this type of warfare could have gone on from time immemorial. All of the nations alike would sooner or later have been reduced in numbers or wholly exterminated. That this actually happened in the case of the Halchidhoma, Kohuana, and Halyikwamai must mean that they always met overwhelming odds.

The challengers, who may not have been the actual champions, had their ability by reason of having dreamed of the mocking bird, that is, they were speechmakers. They marched along the long line drawn before their party, shouting insults at their opponents, whirling their bows in the air or dragging them with one end bouncing on the ground to make them dance up and down. Their performance duplicated their dream experience. The line represented a mountain, the long Sierra Estrella. They, like the mocking bird spirit of their dreams who led them the

[17] Russell, *Pima Indians*, p. 40.

[18] This is reminiscent of the Hopi in 1540, who stood on such a line to face Coronado's soldiers (Winship, *The Coronado Expedition*, p. 488).

[19] The whole affair is reflected in the pseudo-historic tale of the Dog Champion (p. 396).

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726 Once when the Maricopa went to attack a Yuma village situated opposite the present town of Yuma, they were discovered while still on the east bank. They arranged for a few men to go forward openly toward the village. The Yuma crossed the river and pursued this small body. When they had been drawn some distance from the village, the main body of Maricopa, who had remained hidden in the brush, then rushed to attack the pursuers from the rear. The women in the village shouted warnings to their men. When the Yuma heard this, they turned back to meet the second body. But the Yuma were surrounded and nearly annihilated. Those who escaped discarded their bows and plunged into the Colorado despite its high banks. The Maricopa did not attack the village on the farther bank.

[787] It was held that such strategies must have been dreamed by the leader. "If he was successful, he must have dreamed it."

[773] From the time of the creation, people quarreled.[24] So the Mohave took the Yuma on their side to help in their fights as children do. Our people [Halchidhoma] did the same: they took the Walapai and Mission Indians [Cahuilla] on their side. When the creator died, people scattered, but they still had those enmities. That was how the Yuma and Maricopa came to fight.

The Maricopa started to war with the Yuma [possibly in 1838]. They reached the Colorado late in the afternoon. Two or three Yuma, who were fishing at a little stream, saw the Maricopa approaching. These men told them to stop and go home, else they would be annihilated. Even the bravest warriors declared that they should return, since the Yuma already knew of their coming. Some of our people urged the older men to fight. They took willow limbs and beat them to force them to do it. They had not yet decided whether to go on, when two Yuma came up carrying a Maricopa scalp. They bore it on a long pole, dancing up and down on the bank. Then one elderly Maricopa declared the scalp was that of his brother. He said that even though he went alone, he was going to fight the Yuma. So all declared they would fight on account of the scalp. These were the best warriors we ever had. All said they would fight because if they retreated it would be to their shame.

They started westward across the Colorado. The Yuma had long poles for clubs, a little above their heads in length. Every man, woman, and child had such a staff. Before the Maricopa crossed, they saw the Yuma carrying torches; going off to collect their forces. This continued all night. Toward morning the Maricopa knew the Yuma had all collected opposite. They knew they would be killed, but determined nevertheless to fight them. Better to kill an enemy and be killed in turn than to return without fighting.

Where they crossed the river were some Yavapai armed with bows on the bank in front of the Yuma. A great many of our best men were shot as they were crossing.

[24] These narratives were given by Kutox, the Halchidhoma informant. Another is recorded on p. 245. For Mohave and Yuma accounts of the affair of 1857, see Kroeber, *Handbook*, p. 753; Gifford, *Yuma Dreams*, p. 63; Ives, *Report upon the Colorado River of the West*, p. 45; *Report of the Commissioner of Indian Affairs for 1857*, p. 300; see also Cremony, *Life among the Apaches*, p. 148; Russell, *Pima Indians*, p. 46 *et supra*.

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Maricopa
Halchidhoma

They marched to close with the enemy. Some had hip-length clubs but these were not long enough. Before they were close enough to use them, the Yuma beat them down with their long staves. Our men, striking at legs and hips, brought some of them down. But as the Yuma had much longer clubs, they knocked down a good many of our men with one blow. The Yuma had all put mud over their faces and bodies, down which they had scratched lines with their fingers, so that they should recognize their men in the fight. Both sides came up in several ranks, until they stood so thick one could hardly get through. As those in the front rank were knocked down, the men behind would step into their places.

Our men had a few horsemen with them, perhaps twenty or fewer. These rode once through the mob of Yuma and once back again. They charged through twice and no more. No one knew what became of our horsemen; perhaps the Yuma pulled them down and killed them.

This left our clubmen standing in a group, surrounded by Yuma, men, women, and children. The battle began about nine or ten in the morning and lasted until late in the afternoon. By that time all our people had been killed except two or three of the two hundred or more who went there. These few crawled back under their own men's legs as they fought the Yuma. That is how they were saved. (It is shameful to tell this, for these were the very ones who coaxed the others to give fight.)

Soon after that the Yuma came to our village near Sacate to fight. They had about the same number of men as we had at this village, and about one hundred Mohave came to help them. Our bravest warriors had been killed but we had some left, so the Yuma decided to come here to exterminate the whole tribe. The enemy and our people lined up a short distance apart. A Yuma walked up and down in front of their line, saying that he had come to live with the Maricopa, to be friends; that he had brought his men to take care of [rape] all the widows [they would create]. Then our man said that he had thought of going to the Yuma villages to take care of all the widows there, but thought he had better wait for some childish people to come to play with him. He might play a day or two, then he would start for the Colorado.

After the talk was ended, both sides shot at each other. Then the Maricopa sent word to the Halchidhoma, who lived [to the east] near Sacate, and to the Pima. Shortly after the fighting began, the Mohave deserted. When the Yuma saw the Halchidhoma and Pima horsemen arriving by hundreds, they felt afraid and fled. The Maricopa drove the Yuma toward the Gila, but killed nearly all before they had gone far. Only a few men escaped: some count five, some six.

The second trip of our people against the Yuma was much like the first. I was one year old at the time [1847 or 1848]. They crossed the Colorado, went north and then west, before circling back to the river. This was in the early morning before dawn. They were fairly certain that no one had seen them cross the river. Their idea was to return toward the bank, and if they found no one, to recross the river and return home. But the Yuma, who had discovered their tracks, gathered in a great crowd near the bank to cut them off. When they found themselves discovered, some went off to cut long poles for clubs. The Yuma again had long staves with which they easily beat down our men. Our men dropped so rapidly this time that the Yuma were sure all would be slain by noon. By that time there were but twenty or fewer of the Maricopa, but they kept up the fight until

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Maricopa
Halchidhoma

173 726 late afternoon, although completely surrounded by Yuma. Only a single Maricopa escaped this time; one who had cowardly fled to the other bank. He crossed the Colorado while the others fought, and hid in the bushes where he heard all that was said.

The second time the Yuma came here I was about nine years old [1857]. I can remember it pretty well. There were about three hundred Yuma with a few Yavapai and Mohave. We heard them coming early in the morning. All our women and children fled to viva'vla [Pima Butte near Sacate]. This time the Yuma and Mohave did not push on, but stopped at the first house of the village. Some were sent into the houses to collect all the food stored in them. Then they prepared something to eat, since they had come without eating. They remained there all morning.

Our men then tried to scare them away. But instead of retreating the Yuma advanced. The Maricopa of this village sent for the Halchidhoma and Pima again. Then the two parties clashed. But when the Yuma saw the horsemen arriving one by one, lines of them converging on the battle, they thought they were lost. At noon they fled. This time, instead of forcing the Yuma down to the river, the allies drove them south [southwest?] to the mountains [probably the Sierra Estrella]. The slain lay in piles, struck down as they fled. Only a few were left. These went on southward until they almost reached the foot of the mountain. The Maricopa left it to a few clubmen to finish these Yuma, but when they saw they might escape, the horsemen ran them down, so that those with clubs could beat them to death. Not one escaped this time.

Six years after this they made peace. I was then sixteen years old.

At the two attacks on the Yuma, there were only Maricopa and Halchidhoma. The Pima claim that some of them took part, but it was not so.

On another occasion before Kutox was born they attacked the Yuma. They were coming back without an engagement when they met the Yuma halfway between the Colorado and Gila Bend. The Yuma had circled around them to approach from the east. With the Maricopa were two Mexicans, one named pau'lln. The Maricopa could swim the Colorado, which was in flood, but the Mexicans could not. They were put on a raft formed of two logs with tules laid across, together with clothing, provisions, and drinking water, which the Mexicans paddled. But when they had almost crossed, the raft struck a snag, turned over, and one was drowned. The other was left for dead after the battle. Late in the day, he rose and attempted to follow the Maricopa tracks home. He got lost in the desert. Nine months later he wandered into the Maricopa village. Shoes and clothing were worn out: he was footsore. With bits of wood and strips of his clothing he had made makeshift sandals.

An account of an attack by Mohave was told as an example of the anecdotes told by the Maricopa to demonstrate the ludicrous behavior of the Halchidhoma, although the narrator (Kutox) was himself an Halchidhoma. The incident relates to a party of Halchidhoma who in the midwinter following their return to the Gila from Mexico, that is, about 1835, were visiting at Gila Bend.

The Halchidhoma men were assembled in the meeting house where they had been singing all night. When nearly dawn, the Mohave arrived in great numbers. A woman grinding outside repeatedly warned them. They did not heed; only told her to save herself. As people fled by the house, they put their heads inside and

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Halchidhoma

told the inmates to get their bows. But the old men only sang the louder with each warning until they could be heard at a great distance. 173 726

The singing brought the Mohave crowding around the house. They did not enter but broke holes in the walls to shoot through and crowded about the doorway to shoot in. Finally those inside—there were about one hundred—said, "It is not right for us to be burned in the house. Let us go out to fight like men." They called to the Mohave to clear away from the entrance. They painted their hair red and drew a black band across the eyes. They came out three abreast, moved forward a little so that three more could follow, and so on. They fought for a while but were all killed.

The Mohave cut off the heads of every one and carried them to the village, where they camped. They scalped the heads. They built a big fire in a hole, and when it had burned to coals, placed the heads around the fire, as one bakes pumpkins, as an insult. They warmed them on each side, raked away the coals, and baked the heads on the ground like pumpkins.

Raids against the Yavapai and their Apache neighbors may have been undertaken by large bodies of men but it is quite unlikely that they mustered for this purpose anything like the number who set out against the Yuma. Still the indications are that their number was frequently considerable, certainly more than the Yavapai were accustomed to send against them. The reason is obvious enough: a handful of Yavapai marauders were sufficient to pick off the more or less concentrated and settled Maricopa, where a far larger number was required for any effective campaign against these scattered, migratory mountain dwellers. Punitive expeditions into the mountains must have been far more infrequent than Yavapai attacks. 721

In this type of warfare the methods resembled those of the Yavapai themselves; a secret concentration near the enemy, a surprise attack, and an immediate return. The impression is that bows were used far more than in battles with the river Yumans. Battle formation was described as a line of bowmen, who were nevertheless close to the enemy for the reason that the arrows neither carried far nor were especially effective. Dependence was still on the short club. It seems probable that there was again something of a division of function, bowmen separate from clubmen; at least it was said several clubmen would proceed together. Half the party was said to have been mounted in these engagements. 726 [411] [701]

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Maricopa
Halchidhoma
Plateau Yumans NT14
Yavapai

they feared it would cripple the eater. The enemy were believed "diseased": scalps, captives, and those who had taken or slain an [783] enemy, all had to undergo a lengthy purification.

Two accounts of the practice which may refer to the same case were obtained from Kutox. Once before he was born some Halchidhoma from the Maricopa Wells district were on their way to the Kaveltcadom at Gila Bend. (This places the incident between 1835 and 1845.) Just west of the Sierra Estrella they were surrounded by Yavapai and Apache, who killed all twenty, carrying off a woman and her child. They took them northward to the mountains, where they cooked and ate the child. Kutox has seen the place. All their allies were invited to this. In the early evening they made the woman and the little girl dance. They then dug a long pit in which they burned logs until reduced to coals, on which they roasted a deer. They dragged the screaming girl away from her mother, and held her down on the coals until she died. Then each ate a piece of deer flesh and that of the girl. The woman later escaped and returned home.

Four women went to gather mesquite. One, who was somewhat apart from the others, had a girl of seven with her. The Yavapai caught these two and hurried them off to the mountains. They called all men and women together and danced beside a big fire. When the fire had burned down, they threw the little girl on the ashes and roasted her alive. The woman lived with the Yavapai for some time before she had an opportunity to run away. She said they had forcibly made her eat part of the girl's flesh.

Shamans also accompanied war parties to heal the wounded. These were not general practitioners, but those who had the proper dreams for wounds (p. 287).

Those who were killed in enemy territory were cremated on the spot if possible. The pyre was quietly built at night and as soon as well ablaze they left the spot. No attempt was made to carry the ashes home.

On one occasion the Maricopa went to fight west of or below Fort McDowell. The war leader chose a number of men to accompany him. A scout sent forward was seen by the enemy. Almost caught, he abandoned his horse and fled to warn the approaching Maricopa. These returned south of the Salt River, where they camped. In the evening the leader spoke, expressing his disappointment that his plan had miscarried, but saying they would try again. He argued that since the Yavapai had taken the horse, they would feast on it through the night. Perhaps they could be attacked when they finally fell asleep. At midnight the Maricopa again moved close to the Yavapai encampment and sent a spy ahead. He found that the Yavapai had feasted on the horse and, near morning, reported them asleep. The Maricopa then attacked and killed all the enemy. Since this event the locality has been known as xukâvĭ'k tatâpoi'ic, "the returning and killing."

Kutox's account of his own experience about 1865 also illustrates the character of this fighting with the mountain tribes.

A hundred Pima and as many Maricopa were given guns by the soldiers and

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Cocopa
Plateau Yumans NT14
Yavapai

P R 173 726

sent travelling over the mountains, but killed never an enemy. The Yavapai had come down and killed some whites and their mules, taken the harness and burned the wagons. The Pima-Maricopa went to Fort McDowell, where they stayed a year looking for Yavapai. They came over to Sacate near the Maricopa villages where they heard Yavapai were stealing horses.

They pursued the Yavapai. There were three of them, armed one with a gun, another a bow, the third a sword. Some followed their tracks directly northward toward the mountains. Others, a large number including the boy Kutox, circled to get ahead of them.

The three Yavapai walked along side by side. When someone rushed at them, they turned to face him and the one with the gun made as though to shoot. Those following came up with them first, but no one dared go close. They continued following. Toward morning the three came to where Kutox's party was. Kutox started toward them to see if he could not beat one down. The man with the gun was facing those following, so he thought he would chance it. But as he drew near, the bowman turned on him; so he retreated. The one with the sword disappeared; perhaps crawled under a bush. The man with the gun walked backward, holding off his pursuers, so they kept trying for the bowman. Kutox tried again. Just as he got close, someone at a distance shot the Yavapai. He tried to rise, but Kutox dismounted and hit him on the head with a stone, killing him. (Because of this Kutox would have had to undergo purification when he returned, so he gave the credit to the one who had shot the Yavapai, "rather than starve", he said.[88]) This was at early dawn.

They knew two had escaped, so they scattered to search. Kutox felt very sleepy. He came close to a giant cactus, which he mistook for an enemy. He was afraid, so he dismounted and ran away. This has always been told as a joke on him.

PURIFICATION

R 783 727

The theme that physical contact with the enemy was defiling threads through all the proceedings that follow on the return of the war party. The enemy, his scalp, his women and children who were made captives were all extremely dangerous. They were "diseased"; they brought sickness to such as touched them; they had potentialities for harm of a magical order. Once struck down, the very sight of the enemy must be hurriedly avoided. Even the mountains of his land, spiritually his in a literal sense, must no longer be looked on. This was clearly not for fear of the dead as such, for they had no comparable strong concern for their own dead, but because the enemy had maleficent powers on his side. All persons and things that had had intimate contact with him must undergo a stringent rite of purification (mata-

R [753]

[88] Gifford recorded the same yielding of credit among the Cocopa. The one who took the credit had to undergo purification (Cocopa Ms).

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their children are not placeable. The bastard origin of one woman can never be forgotten, since she belongs to no sib, her Indian father being unknown. I do not know how the matter came to be resolved in the case of several individuals known to be descendants of white men, but they have sib affiliation. On the other hand, all the known members of the Halchidhoma sib kwĭtk,ĭl,[a] are derived from a remote Walapai ancestor. They do not know how he came to be called kwĭtk,ĭ'l,[a], but presume that the Walapai must have sibs, which is not the case.[37] They would be distinctly nonplussed if their women married men of a matrilineally organized tribe, such as the Apache or Southeastern Yavapai, but no such marriages have occurred, since these were mortal enemies. There is a recent instance, however; a marriage of a Maricopa girl to a Hopi man, now resident in nearby Phoenix. The girl's family, with whom I discussed the case, looked upon the placing of their two infants as an unsolvable problem.

Lists of sibs (cimu'l) of the several local tribes were obtained from several individuals. They were not always in agreement as to the tribal origin of particular sibs: the most probable ascription appears in the following list (Table IV). There may have been other sibs among the Halchidhoma, Kohuana, and Halyikwamai before they joined the Maricopa. But it is improbable: since the migration occurred only in the generation preceding that of my older informants, other sibs would have been remembered.

Some of the ascriptions are certain: Halchidhoma, kwĭtk,ĭ'l,a; Kohuana, cĭnyikwĭ's and xĭlyi'; Halyikwamai, tŏxpa's; Yuma, cŭkapa's; Halchidhoma and Kohuana, cĭkama'; Kohuana and Halyikwamai, sala'l. It was thought probable that Halchidhoma kwŭc[a]ku' and l,amu'c were derived from the Kohuana. There is some doubt that the Halchidhoma originally had the sibs they share with the Maricopa, but the probability is high. Maricopa mavĭ's is extinct or may never have existed as a sib. (It is one of the month names.) My informants had never heard of anyone locally with this sib affiliation, but one man knew it as a Yuma sib. Yuma cŭkapa's and Pima l,ew'c and xipa', given in this list, refer to individuals of immediate Yuma and Pima descent.

Some of the Maricopa and Halchidhoma sib names were the same as the six month names. This, incidentally, makes it more certain that both peoples had the same sibs, as they seem to have

[37] There is a Mohave sib kutkilya with which he may have been affiliated (Kroeber, *Handbook*, p. 742).

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829 less names, three of them grouped in one moiety, two in the other. The moieties are called Vulture (buzzard), Red People, or Red Cow-Killer, and Coyote, White People, or White Cow-Killer.[42] My informants did not know why those of Pima ancestry were classed invariably as either xipa' or l,ew'c. They knew only that the part Pima of xipa' sib say that their sib refers to the coyote. The reason is, however, transparent: since Maricopa-Halchidhoma xipa' refers to the coyote, l,ew'c to the buzzard, the Pima married into the Maricopa community have been equated by their moiety affiliation with the local sib system.[43] (This raises the question, incidentally, whether the essential Pima unit is not the moiety rather than the sib.)

[609] [614] [563]

162 614 The relative numerical strength of the sibs, as checked from an allotment list of 1915, is as follows: xipa', 83; l,ew'c, 55; cĭkâma', 21; xavâtca'c, 16; sala'l, 14; cĭnyikwĭ's, 12; kwĭtk,ĭ'l,^{A}, 12; xamitu'tc, 9; cŭkâpa's, 9; pakĭ't, 5; kwŭc^{A}ku', 1; l,âmu'c, 1; tŏxpa's, 1; xĭlyi', 1 (total 240). Kŭmâθi' and mavĭ's are extinct; the latter, at least, may never have existed. Since tŏxpa's and xĭlyi' are repesented only by women, they too are about to be extinguished. My informant Last Star believes that xipa' and l,ew'c were the largest sibs in earlier times as they are today.

[173]

614 [611] While all the members of a sib were regarded as in some sense related, it was recognized that there were several distinct lines of descent within it, between which blood relationship could not be established, or at least was not definitely known. Hence people of one's own sib, not relatives, were not called by kinship terms. The terms in use were "friend," kiyi' (used between men) and ciyi' (when one or both persons were women). So also a man might marry in his mother's sib anyone not related to her by blood. On the other hand, marriage to a non-relative of one's own sib was prohibited.

[601]

There seems to have been no preferred marriages between par-

[42] Russell, *Pima Indians*, p. 197; Parsons, *Notes on the Pima*, p. 455; Lloyd, pp. 147, 163; Gifford, *Clans and Moieties*, p. 174.

[43] It is interesting to note that my informant remarked that "the Pima say tclk,ĭ'vâ (man's cross-cousin) for cinu'l (sib)." Parsons found that the Pima referred to the moiety by the term that is used for cross-cousins (*op. cit.*, p. 456).

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Maricopa
Kohuana

dren: nevertheless, they would never think of using parent-child terms for one another. They would be horrified by the reference to the dead. Adoption of children was frequent because of the wars. Even distant relatives would take them. When the child was adult, he would look on his foster-parents as he would on true parents. They have a saying: "never abuse a child, because the day will come when you too will be [as] a child." Yet occasionally orphans and step-children were mistreated. Despite this sentiment, there was a curious detachment toward children. No one would wholly blame a woman for deserting her children if her husband had given her sufficient cause.

An illustrative incident dates from about 1840. There was a Kohuana woman of the Kohuana village at Gila Crossing whose husband had died. She had two little children, a boy of six and a girl of two. She decided that she wanted to live with her relatives still on the Colorado. She thought the little children could never travel that far afoot. So she prepared provisions for herself, sent the children off to play, merely telling them to wait for her, and stole off to join the group that was going. When she failed to return, the boy led his little sister by the hand from house to house, inquiring for her. At night he would take her into the meeting house and build a fire to keep warm. In the morning they would go to someone's house to be fed. They had no relatives there. The boy said, "If I have no relatives here, I will call you all ciyi',[61] strangers." The two were inseparable. People took care of them. When they were grown, he said, "I have taken the trouble to bring up my sister; now someone should take the trouble to marry her." Both have long been dead.

A brother and sister had the highest respect for each other; they would not use obscene words in the other's presence, for example. Yet I received the impression that this had none of the stringency of Crow custom,[62] but was rather our own middle-class attitude.

Relationship seems to have imposed an obligation to be at least friendly and helpful if needed. Today, relatives gather to till each other's fields, expecting no more than to be fed by their host, or they tend each other's children.

Something of this sentiment is reflected in the following tale. In the early days an American beaver hunter living west of the Gila Bend Mountains was friendly with the Maricopa. He had bags of dried beaver skins there. Some

[61] The use of this form (ciyi' instead of kiyi') indicates that he must have been addressing the women.

[62] Lowie, *Social Life of the Crow*, p. 214.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Mohave

173 602 Maricopa, visiting him, found him slain by the Yavapai. They thought they had best flee so that they would not be accused of his murder. One Maricopa, however, insisted on carrying off one of the bags, thinking it contained the much desired miner's shovels. The others crowded around him, ingratiatingly calling him "uncle" and by other kinship terms. When they opened the bag, they found that what had felt like shovel blades were only the stiff, flat tails of the beaver. So they thought it a joke on him and pushed him about.

601 184 They did not refer to father's and mother's kinsmen in the Mohave manner as on the right and left respectively,[63] but a simple reference to "on the man's side" (ipa'gâwŭ'm) or "on the woman's side" (sĭn,âŏ'kâwŭ'm) would be fully understood.

[63] Kroeber, *Handbook*, p. 749.

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Maricopa

Such masks (iθθmataδ'm) were said by Last Star to have come into use only in his parents' day, that is, in the middle of the last century. He did not know where they derived the idea. 173 536

A combination of these two forms of the Mountain Killdeer dance was described by Last Star. He had heard it referred to as the greatest dance they had ever had. (It occurred before he was born.) "Once" the singer had made a large circular enclosure of arrowweeds stuck into the ground. It was provided with four openings, one at each of the cardinal points, and within each opening a pole was set up. From each pole hung an image of a butterfly made of leather: that on the east pole was painted white and black, on the west yellow, north blue, and south black. When the dancers entered, "their breathing and dust" made the butterflies flutter as though dancing. The singer sat on the western side within the enclosure, together with several men who sang with him; all scraping on a single basket. Behind them were some women who also sang with them. The audience entered by east, south, and west openings to sit about inside. The dancers were mostly young women and men. Each was provided with a stick bearing many pendent feathers: in their other hands they each held a skin image of a butterfly. They kept time with their sticks, moving their arms piston-rod fashion. When the "chorus" was sung, they held these objects high. The dancers entered by the northern opening, moving in a counterclockwise course in single file within the enclosure. There was no masked clown at this dance. This dance occurred at an occasion for jollification; not when news of slain enemies had been received. 173 535 [532]

The last time this dance was given, according to the same informant, the enclosure was presumably lacking. Each dancer held an image of the mountain killdeer in one hand with which to keep time; something else in the other. The image was made from the chocolate-colored root of a plant growing near the river, in shape resembling a sweet potato. A band scraped white resembled that about the neck of this bird. The image was mounted on a stick.[4] [532]

[4] It is possible that the Mountain Killdeer performance and the masked clown are to be identified with the Vikita-Navitco dance complex of the Papago and [171]

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Maricopa
Yuma

A second cave, also difficult of access, was halfway up the eastern face of a little butte south of Tempe: called kumpa'n,-ikn,iva', "Bat's house." "There must be a spirit there, the bat." Lying in the cave were stubs of reed cigarettes of varying length, some old, some new, each was plugged with a wad of cotton and contained a white powder which could be smoked.[4] Most men dared not touch these, but if a man smoked one, he would either die right there or dream of something to become a shaman. (An instance in which this was done by Papago Foot is cited below.) There was also thought to be a gourd rattle in the dirt of the cave floor. But no ordinary man could find it; only an especially favored shaman, one who dreamed of the spirit. He would replace it where he found it.

Visions (as distinguished from dreams) were not had by the Maricopa. The only instance of a vision experience was recounted in a war tale, which follows. Here the spirit birds act as they do in dreams, condescend to pity the visionary and give him ability to perform an otherwise impossible feat. But the vision does not take the stereotyped form of the dream experience.

This happened to a Maricopa who was born two months after the stars fell [1833] and who died just over a year ago. He went to fight the Yuma when he was fifteen years old (1848–49). He never said whether he had had any dreams of these birds before this experience:

He started with his father and his father's younger brother. All three rode horses. There were more than one hundred on foot and as many horsemen. When they crossed the Colorado, he was told they would let the footmen go ahead because they were armed with clubs. The whole Yuma tribe gathered clustered into a space of three acres. There were women and children fighting on the Yuma side. When there were only forty or fifty Maricopa left, surrounded by Yuma, the waiting horsemen decided to charge. They were armed, some with bows, some with clubs. The Yuma beat some down, dragged them off their horses and killed them. This man did not know how he ever got through the crowd without being hurt. Only a few horsemen were left, but they decided to charge back through the Yuma once more. He did not know what had happened to his father and uncle. He escaped and raced away through the thick willows. The paths were so narrow that people had to go single file. As he was going through, he heard two Yuma coming toward him on the path, so he hid himself in the bushes until they passed. Then he went on to the river. He did not return by the way they had crossed. He had a shirt of woven cotton, which he took off and tied on top of his head. He got on his horse and entered the water. Just as

[4] In this connection it must be noted that these were not Maricopa offerings. They made no offerings to spirits nor planted prayer plumes.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Yuma

173 539 787

he reached the other side, his horse got away from him. He felt around for the tail, but managed to catch the halter rope. He felt sure that if he missed it he would drown. The lad kicked out until he felt the sand under foot; then he stood up. When he reached the bank, he found it as high as a house and steep. There was barely room enough at its base for him to stand; no room for his horse. All the time he sat there he felt unsafe; some one might come along and beat him to death. As he sat there he held to the end of the rope and let his horse swim back and forth. They had started to fight in the middle of the morning. It was just before noon that he swam the Colorado.

As he sat there, wondering how he could get out, he felt that there was no chance of being saved. He saw some small birds coming out of little holes in the bank. They fluttered all about him. Late in the afternoon, he suddenly heard a noise on the bank above him. He did not know what it was, but he could understand it just as plainly as if his own people were talking. As they, the little birds, stood up there, he heard them say, "What shall we do? Shall we take him out or shall we leave him in there?" At the same time he heard an owl hoot. The owl came to the edge of the bank and sang:

maki'lyavakami'	xuma'akwaxw'ṭ
At what place is he crying?	a fine boy

"Where is the fine-looking boy who is crying? The boy's day has come: he is anxious for his day to come." At the end of this song, the little bird said, "No, I am going to save him. I, xŏmkl'ṭinya'm (xŏmkl' is the name of the birds today; ṭinya'm, dark), will save him." He heard this talking but he could not see anyone. Then the little bird said, "Come!" When he heard this, he turned right around and saw that the bank was now only a foot or so high. So he crawled over it and pulled his horse up. As soon as he got on top he found it was as high as before. The little bird said to the owl, "Now it is your turn to take care of him." So the owl turned around and rubbed himself all over. Then the owl stood in front of him in human form. The owl told the lad that he just wanted to show him what he could do. Then the lad got on his horse and started off. The owl said, "On your way back, it will be just the same as when you came. You will not be alone; you will find some people walking in front and in back of you. You will be all right all the way home." Sure enough he saw some people going before him. He saw several stopping to smoke; he passed them. [The dead seem implied, since this locality, the desert east of the Colorado, was the Maricopa land of the dead.] As he went along the owl flew in front of him. When he caught up with it, it flew ahead again. He rode on until nine or ten at night, when he stopped to rest.

There were twenty Maricopa or fewer who escaped: the Yuma say none. They were badly bruised on head and shoulders; some were shot.

The next morning he rode on and overtook them. They had stopped to rest in the shade at noon. His father and uncle had been saved. On their way back, they had cried, thinking he was killed. These two began to wail again as they sat there; others mourned with them. When at noon he came toward them, someone stood up to see who was coming. He saw the lad on his pinto horse: he described them. His father said, "Be careful; perhaps you are not telling me the truth." When they saw it was really he, they all rose to meet him. They rested there: the whole afternoon they cried for their slain relatives.

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Maricopa
Yuma
Kohuana

Years later two Yuma men told him that they had seen him sitting under the opposite bank. They did not know how he did it, but they saw him jump on his horse, whip it, and climb right up the bank. 173 539 787

When he was older he became a great warrior and was highly honored.

THE FORM OF THE DREAM EXPERIENCE

The dream experience purported to be an adventure of the dreamer during the night. Under the guidance of a spirit, he moved from mountain to mountain, where the specific cures or songs associated with these peaks were revealed to him. Three illustrations will illumine the pattern of all. 787

One who dreams of Eagle becomes a great singer. In the dream Eagle is high in the sky. He takes the dreamer up there and shows him the various places and mountains, naming them for him. Eagle shows him the whole valley, and tells him how to go about his work curing people.

Any man, even a child, might be asleep. Some bird or animal likes the ways of the sleeper and takes him in his dream way up like the eagle does. He is taken to various places on a string. They think of the buttes as connected by strings, even as far as Needles [i.e., to Avikwame, the sacred mountain of the Mohave]. The dreamer thinks he is moved along the string through the air by the bird. At each butte or mountain the spirit tells him of a different kind of curing. The bird appears in human form.[5]

Papago Foot, the Kohuana, went into the cave in a butte near Tempe (see above). He smoked one of the reeds lying there and fell asleep at once. "He just wanted to do it, because he thought that even if he died it would be better than the way he was living, and perhaps he might become a shaman." He dreamed of a human, whom he did not recognize, who came to him, saying he would help him begin. The spirit tied a cobweb from that butte to Tempe Butte, and thence to Four Peaks, to the San Francisco Mountains ("where he saw the natural bridge"), thence to vikwame' at Needles. He travelled on that cobweb and had various cures revealed to him at each butte. But he spoke of this to someone too early, so the spirit said, "You have gone just halfway [around the circuit]. I intended taking you all the way around until you got back to where you started. But since you have told too soon, you have seen only half of what I had to reveal; you can get along with what little you have seen." So this man cured bowel trouble. Others always twitted him for telling. 159 787

The form was generically the same for dreams in which powers other than curing were bestowed. 787

One who dreams of the mocking bird becomes a great orator: he might make speeches lasting for days and nights. The mocking bird takes him along the [long

[5] Curtis records the dream of a shaman in which instruction in curing is given by various insects, etc., to whom he is conducted by his guardian, Buzzard (II, 84).

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Maricopa
Kohuana
Halchidhoma
Mohave

about the bees as enemies; how they were finally exterminated; then how happy they were that the crops were coming up nicely and the enemy all slain. [533]

Turtle was sung "for fun but mostly when they killed an enemy." Its words were "difficult to make out" (because in the Kohuana tongue?). The old man singer had three or four more to help: they called each other by "what was almost a kinship term," ĭnyă'ł (a Kohuana word).

Twisting was a shaman's song among Maricopa and Halchidhoma, used as a last resort in the treatment of a kind of "rheumatism," in which the legs, arms, or body were twisted. The song was called by the same name as the disease, xikwi'rĭc (from akwi'rā, to twist something). It may be significant that the Mohave song name Hayakwira, to which this song was given in response, refers to a twisting animal, a rattlesnake. [755]

Wine, that is the fermented drink made of giant cactus fruit, was sung only at the celebration when this was drunk in mid-June. The Halchidhoma informant said, "The Halchidhoma were the first to sing it, the Pima got it from them, and the Maricopa from the Pima." There was no special dance with the singing. "When they are drunk they think of war." He who first dreamed it heard the dead enemy singing it. It described "red water" (blood), its appearance and how it was made; apparently identifying the sahuaro drink with blood. It told how the enemy joins for the drinking: they had been together in fighting, now they would be together drinking. The name of the song xatca' was related to that of the celebration, xatca'poŭm, "water mixing." (This song should not be confused with xĭtca', "Pleiades," which although known to Mohave, was not sung locally.) [173] [177]

Yaxai'k (meaning unknown) was sung by an old woman or man who stood leaning on a staff. It is identical in this respect with Mohave Nyohaiva, and like it refers to fighting. The song described how the enemy behaved when chased, how he was caught, and how his relatives felt. It declared that they were not crying but dancing for joy because their son was killed: an insult.

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Maricopa
Yuma
Halchidhoma

in it. When the loon (xalyâpu'kc), flying high in the air, cried out, this also announced the advent of "a terrible disease." It was heard just before the influenza epidemic of 1918 which carried off many of their number. The appearance of a comet also betokened the death of a prominent person or a general disaster.

A young chicken crowing like a rooster was a portent of death in its owner's family. If one's possessions made an unexpected noise, the owner would die. Similarly, if a snake crawled into the house an inmate would die. "The snake says he has come to the funeral."

Before my interpreter's father died, her mother went out one night. She sat down. Suddenly she felt something very cold. Looking down, she saw a little rattlesnake coiled around her ankle. She was too frightened to scream. It uncoiled, crawled a foot or two, and coiled again. She tried to drive it away, but it was dead. Next day a big rattler came to the door and coiled up. It did not rattle before they killed it. Soon after, the man died.

The tale Dog Champion (p. 396) yields several omens: a skull speaks, a pot cries out, a log groans; all presaging disaster to the Yuma at the hands of the Halchidhoma.

It was believed that certain actions would bring on sickness: handling a chickenhawk, or anything it had killed; or a boy eating the game he killed. Similarly, if a father ate the game he killed, his child would sicken. (Surely this conflicts with practice.) Arrowheads (those that were found ?) were dangerous to have: the thunder would be sure to strike one who carried them about.[38] Lightning-struck trees were avoided for fear of sickness. If a turtle shell was put over a child it would grow no more.

In a myth (p. 374) it is noted that killing various desert birds and insects will cause rain to fall: cactus wren, a bird called vitâpana', and tarantula.

The prehistoric ruins were believed to have been occupied by a people, who like themselves, were created by the culture heroes. They were called pipain,iko'R, "old people."

In the mountains to the northwest were the footprints of a giant, who figures in a tale (p. 409). There was no belief in dwarfs or water-babies in the mountains.

[38] The Papago also associated them with lightning, believing they are to be found where lightning has struck. They were also used for curing (Lumholtz, *New Trails in Mexico*, pp. 111, 180).

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Maricopa
Halchidhoma
Kaveltcadom

It stormed for four days and four nights. After that they went back to the world above. They are living up there, so we do not have any hard storms. 539x

When the sun appears here, it is night in the land above the sky, and when it is night here, it is day there.

COYOTE HUSBAND

At the time of the wars the Halchidhoma were more numerous than any other tribe. When half [i.e., the Kaveltcadom] moved to Gila Bend, the wars continued fiercer than ever. When the Halchidhoma decided to move, the coyotes had a village of their own somewhere. Their chief called all his men together and they said, "Now these people are going to leave their place. We will not know where they are going to settle. They might be travelling about until they all die. We do not like to see this; let us see if we can not do something for them." He sent out two young boys. [173]

A Halchidhoma girl went out to get water. When she reached the river bank, as she was about to fill her olla, she heard someone coming. The two coyote boys appeared on the other side. They told her to come with them. She went, leaving her olla there. They travelled for a day, and arrived late in the evening. The people were just like humans. She married into the family of the chief. She stayed there almost two years.

When she disappeared, her own people thought she was dead. Her family burned their house and moved to another place to live.

One night as the coyotes held a meeting, they said, "We should take her back to her own people, for they think she is dead, and have destroyed everything." The reason they had taken her was so if she married there and had a baby, the child might grow up to be a good warrior. And if he in turn had children they might be good warriors too. Through that family, they would be able to capture their old place again.

When she had this baby, they gave her certain rules to obey. They told her, "We are going to take you back to your own people. But you must not tell where you have been. If you do not

/81/

The Maricopa

Customs, Arts, and Beliefs

101 131 The Maricopa are a small tribe of Yuman stock living as neighbors of the Pima, chiefly in the valley of the Gila in southern Arizona, though a few make their home on the Salt River reservation east of Phoenix. Maricopa, Yuma, and Mohave tra- 101 dition, while vague on the subject, relates that the Maricopa 173 once lived on the Colorado river between the Mohave and the Yuma. Possibly they were a part of the latter, rather than a separate tribe. Enemies of both the Yuma and the Mohave, they were gradually forced from their home country to the Gila and up that stream. Their removal from the Colorado to their pres- [167] ent home was not accomplished at one time, but represented a [648] series of movements up the Gila, until eventually an alliance was made with their old-time enemies, the Pima -- an alliance of great benefit to both tribes, for it enabled them more successfully to resist the marauding Apache. The Maricopa separation was much more recent than that of the Havasupai and Walapai [144] from the parent body, for the Maricopa still bear close physical resemblance to their Yuma and Mohave kindred. Furthermore, the mythology of the Maricopa also indicates comparatively recent association with these two tribes. When noted by Father Garcés, in 1775, they had not progressed farther eastward than Gila Bend.

177 The mythological, ceremonial, and religious concepts of the Maricopa, although primarily Yuman, show some effect of their close contact with the Pima. In mode of living they are much like their neighbors, and show few traces of their Yuman ancestry. /82/ Morally, too, they differ widely from the Yuma, being exceedingly strict, while the latter are notoriously lax. The [285] Pima type of dwelling was adopted by them, and their knowledge of basketry evidently came from the same source, for this art, although exhibiting somewhat greater skill in execution, shows identity in form, design, and material with that of the Pima. 323 They make a great deal of pottery: large jars for storing water 415 in the houses, smaller ones for carrying water on the head, and [482] cooking pots of many sizes.